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editions of the introduction and canon, and as to the relative purity of their transmission in the Armenian version, we shall nevertheless gladly and gratefully use the really valuable book with which he has presented us.

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## SPIRITUAL HEALING

A recent volume dealing with this subject<sup>1</sup> belongs to the saner class of books defending the possibility of curing disease by a means other than that ordinarily employed by orthodox medical science. The author has read widely in the literature of the subject, and writes not as a partisan of any fad but as a religious mystic who feels that the universe is pervaded by an immanent divine power which may minister healing grace as rationally as the ordinary physician does his work, though not so mechanically.

The history of "spiritual" healing is believed to furnish proof of this proposition. Magical cures among primitive peoples, and religious healing among the Greeks, are cited as evidence that a spiritual agent was exercising his beneficent activities even before the rise of Christianity. That the Greeks called this agent Asklepios does not greatly matter, since "God fulfils himself in many ways." When Christianity appears, this same divine Force manifests itself in the healings wrought by Jesus as well as in those cures which have taken place from time to time throughout the whole history of Christianity. The healings of "Christian Science" are effected through this same agency, and not by the virtue of its doctrines expressed in "uncouth jargon." Indeed, its founder is thought to have been so "ill fitted by nature, training, and temperament for the fine work of Spiritual Healing, that the merits of her system are but enhanced by the earthen character of the vessel from which they were poured out." All such healing must be ascribed directly to the divine power of Life normally immanent in the universe from earliest days down to the present time. "We may well believe that Spiritual Healing is an actual fact because it springs from cosmic forces of a constant character. Among these we may . . . include unseen spirits or personalities of some sort."

What, then, are the laws governing the activities of these forces and the means to be employed for securing their aid? The author will not

<sup>1</sup> *Spiritual Healing*. By W. F. Cobb. London: Bell; New York: Macmillan, 1914. xii+312 pages. \$1.60.

allow any fundamentally important place to suggestion, hypnotism, or similar devices sometimes used to accomplish the desired result. Nor are the cures to be accounted "miraculous," in the proper sense of that term. They are as normal and as real as life itself, but the forces by which they are effected belong to the eternal rather than the temporal order. This contact between the eternal and the temporal is made possible for man by supposing that he is composed of two selves—the transcendental self which belongs to the timeless order and the ordinary Ego which is but the shadow of the former. This higher self is no mere "subliminal consciousness"; it is the very essence of our being and the real medium of intercourse between man and Deity. Hence spiritual healing can be obtained if the lower self is kept closely linked to the higher by that expectant, trusting, loving, and receptive activity which characterizes a life of faith and prayer—when the lower self comes into vital union with the higher self "the road is cleared along which can travel the health-giving forces of the Great Physician."

Doubtless many readers will question the validity of the author's psychological and metaphysical theories, but apart from his constructive hypotheses the book is an excellent popular statement by one who is well informed in this interesting field. Whether the well-selected data used might not have been better interpreted from a non-mystical point of view is still an open question.

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### STUDIES IN GREEK AND ROMAN RELIGION

Since the last comprehensive monograph on Zeus was published—by Emeric-David in 1833—the material at the disposal of the student of Greek religion has been vastly increased and the task of giving a satisfactory treatment of one of the greater divinities has been correspondingly complicated. It is no longer sufficient to report the testimony of literature supplemented by an occasional reference to inscriptions or monuments. Not only must every fragment of evidence to be found in inscription and monument be carefully scanned, but also a large mass of material in the form of coins and vase painting must be studied with the trained eye of an archaeologist. Nor can the investigator confine attention to Greek soil. For he may not expect to understand the religion of the Greeks until he has become familiar with the cults of their neigh-